

The South African Outlook

SEPTEMBER 1, 1959.

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The South African Outlook

"I refuse to believe that it is beyond the range of possibility in the sphere of politics for our statesmen to devise ways and means whereby their inalienable rights can be secured for all, without endangering the preservation of our spiritual heritage."

Prof. B. B. Keet, in 'Christian Principles in Multi-racial South Africa' (translated)

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Towards the Jubilee.

Recently the Chairman of the Kimberley and Bloemfontein District of the Methodist Church, the Rev. Wm. Illsley, gave two addresses to the Synod which met in Kroonstad in July. The address to the European session was widely quoted in the Press and in this issue we give the address to the Native session which contains a great deal of sound teaching for everyone. The spirit in which the Rev. Chairman wishes the nation to approach the Jubilee celebration next year is contained in the exordium to the European session in words which ought to find a response in all who have the Christian mission and the welfare of the whole nation at heart: He says: "Of all the provisions of grace which serve to reveal the true nature of God, none was more striking than the Jubilee Year in ancient Israel. *Thou shalt send abroad the loud trumpet on the tenth day of the seventh month, and ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his family.* In its essence this Old Testament injunction bears the marks of the Christian gospel. Our Lord accepted this theme for one of his earliest sermons. Quoting the Prophet Isaiah He cried: "The spirit of the Lord is upon me because he hath anointed me to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the

captives, the opening of the prison to them that are bound; to proclaim the Jubilee Year of the Lord." The Jubilee Year in Israel was God's provision for a new start in life to a man who has lost everything, whether due to ignorance, folly, misfortune or deliberate sin. Under ordinary conditions a man enjoyed certain inalienable rights on the land, rights which could not be forfeited excepting by his own folly or faithlessness. If, however, he abused his trust, he might lose both his land and his liberty. And so it happened in Israel: the streak of sin and selfishness threw God's plan for their welfare out of gear and they became heavily indebted and even enslaved to each other. The Jubilee Year was God's method of straightening things out again and of reshaping their human relationships. It was thus a recall to God, to a re-adjustment of their relationships with Him and with one another."

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Basutoland.

It is reported that agreement has been reached between the British Government and the Basuto about the implementation of the proposals for the constitutional advance recently announced as the result of the discussions in London last year. It will be remembered that the agreement provided for the establishment of a new Basutoland National Council of 80 members with wide legislative powers and an Executive Council of eight members. Half the total membership of the National Council will be elected by registered voters. A new system of local government based on nine District Councils covering the whole country will be set up. These District Councils will also act as electoral colleges for elections to the National Council and there will also be set up a College of Chiefs under the presidency of the Paramount Chief. When the necessary proclamations have been made and the other legal steps taken by the Queen in Council, the electoral rolls will be completed and the first general election and session of the National Council will take place in 1960. Sir John Maud and the Basutoland Administration and people are to be congratulated on this happy outcome to their long negotiations.

* * * *

Party Changes.

It is not within our province usually to occupy our readers' attention with changes in the internal affairs of political parties except in so far as they impinge on the progress of Christianity in the country, or on the well-being or otherwise of the non-European population. We have

often stated our view that the uncompromising rigour with which the Government has implemented the policy of apartheid during the last ten years has not been for the good or happiness of the non-European, and indeed this is now being freely stated in speeches of Ministers to have been undertaken in the interests of the European inhabitants. One of the Ministers charged with the administration of this policy is the Minister of Bantu Education who, on the 23rd of August this policy is the Minister of Bantu Education, who on the 23rd of August at Welkom is reported to have stated that every law concerning Natives which the Government had passed had been passed with the object of protecting the white man in the social and economic spheres and to ensure his paramountcy in South Africa. This, at any rate, is a statement free from misapprehension! Does it however embody a policy of justice? Can any policy be just to the whole mass of inhabitants which is admittedly directed to the interests of one section? Can the estate which supports the whole population—none of whom has any other home or possibility of one—be administered for the aggrandisement or even the security of the minority? Is not this the root cause of the unfavourable reputation that we have acquired in the world and not any deliberate campaign of misrepresentation against us?

Believing as we do that any selfish policy however superficially justified is bound in the long run to fail and to do harm, we are sorry to see the ranks of those opposed to the general policy of the government weakened by an odd dozen of resignations of members of Parliament, some of whom are among the ablest men of the party. According to a statement issued by Dr. Steytler, the Member for Queestown, the occasion of the resignations was the adoption of a motion at the Party Congress objecting to the purchase of the residue of the land promised to the Natives under the 1936 Acts. This they held to be a breach of a solemn undertaking. According to the leader of the United Party, Sir De Villiers Graaf, the resolution adopted was not in opposition to the further purchase of land for Native occupation, but against the addition of territory to the "Bantustans" which the Government is in process of setting up and to which the Party as a whole is in opposition. The line of division between the two sections appears to be very thin and credence is likely to be given to the statement that this so-called progressive group of dissidents has been cold-shouldered by the conservatives in the party for some time back and had reached the limit of their tolerance. It is likely that when the position becomes clearer our sympathies will be with the progressives, but in face of the imminent provincial elections, their political strategy seems to be open to serious question. We are however in absolute agreement with the progressive wing when they say "the time has come when white people

should stop taking important decisions affecting non-white people without proper regard as to how the latter think and feel." Perhaps the outcome of what at present looks like an untoward and ill-timed move may be a break-up of the stereotypes in which the parties have been locked for a decade.

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Training in Cripple Care.

The East London and Border Society for the Care of Cripples has been advised that Staff Nurse Sybil Nongauza, the Transkei nurse who was sent to England for special orthopaedic training, has done exceptionally well in her examinations in London.

She came third in the hospital examinations of the Royal National Orthopaedic Hospital with a 75 per cent. pass. Before going overseas Staff Nurse Nongauza worked at the Sir Henry Elliot Hospital in Umtata. At present she is undergoing a special course on poliomyelitis and is due to return to South Africa in January, 1960.

* * * *

News has been received that Dr. and Mrs. Shepherd have left Britain for Australia on their moderatorial assignment to that Dominion. Dr. Shepherd is to represent the Church of Scotland at the centenary celebration of the Presbyterian Church in Queensland. He hopes to return to Scotland on September 24th via the United States and Canada. He is expected to return to the Union in the middle of 1960.

* * *

ALICE, FORT HARE AND LOVEDALE NOTES

June saw the departure from Fort Hare and Alice of Mr. and Mrs. Stephen Wright whose travel diary of a journey down the Nile at the close of the last war we have been publishing during recent months. The reading of this must have caused many to ponder deeply on the changes in the status of the Sudan and Egypt that have occurred since the diary was penned. After graduating in Engineering at Birmingham University, Mr. Wright accepted in 1926 a teaching appointment in Kings College, Budo, Uganda, where he was joined by Mrs. Wright. He held this in various capacities until 1939 when he became Education Secretary to all the Protestant Missions in that Territory, a post which carried with it the duty of liaison between the Government and the Missions in all matters relating to school work. From this post he retired in 1948 and the following year he was appointed Registrar at Fort Hare College. After some four years' service, owing to the state of Mrs. Wright's health, Mr. Wright resigned and they returned to England, but in 1955 he was recalled to Fort Hare where he has just completed a second tour of 4½ years.

While his main service has naturally been to Fort Hare University College, where his training in Engineering, his educational experience, and his missionary outlook have

been of the very greatest assistance, both Mr. and Mrs. Wright have identified themselves with the general interests of Alice and District, and particularly with the Presbyterian Church in Alice and St. Patrick's-on-the-Hill, Hogsback, to both of which in various capacities they have given devoted service, and in so doing have become known not only to the local residents in Victoria East but to a wide circle of holiday visitors. Their leaving has called forth many expression of regret accompanied by good wishes for their continued prosperity in England.

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Delayed Passports.

The most recent case of delay that has come to our notice is that of the Rev. J. Y. Hliso. Mr. Hliso was appointed by the Bantu Presbyterian Church to represent it at the 18th General Council of the World Alliance of Reformed Churches in Brazil. Arrangements for the passage, etc. were being made by the European Mission Secretary of the Church. Mr. Hliso applied through the Native Affairs Department, Port Elizabeth, for his Passport on the 15th of April. His application was supported by the letter from the General Secretary of the Church and £100 security deposit was lodged on the 27th April. On or about the 28th April, Mr. Hliso was interviewed by the C.I.D. and was assured that the passport would be coming. On the 8th June he reported to the secretary that he had not yet received his passport. The Secretary then communicated with Dr. Brink who replied that no decision had yet been taken in regard to Mr. Hliso's passport. but Dr. Brink interested himself in the application with the result that the passport was received in Port Elizabeth on 26th June two hours before the postponed sailing of the ship on which a passage had been booked on 21st March, Mr. Hliso was flown to Cape Town on 27th, the Brazilian Consul opened his office on Sunday the 28th to issue the required visa, and he was able to sail the same day. The extra costs involved to the Church by the delay amounted to to £17 3s. 4d. But the anxieties and additional trouble thus caused to the Church, the Delegate, and various friends who helped, cannot be measured in L.S.D. The cost of sending this Bantu delegate to the Conference was met by generous friends of the Mission in Scotland. Surely it would be a mere understatement to allege that in this case there has been unnecessary delay on the part of a Government Department in a routine business matter!

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Owing to delay in the issue of his passport Mr. J. S. Mei, son of a Lovedale printer and an Arts graduate of Fort Hare, arrived in Oxford in time to begin the May term at Wadham College, to which he had been granted a scholarship, a year late. He travelled by air via Brussels and received much kindness on the journey and a warm welcome at Oxford.

Again after a long delay, we hear that another Fort Hare student proceeding overseas to study medicine has received notification that he will be issued a passport, this after much correspondence and the kind offices of one of those members of Parliament whose seats will be abolished by the Act recently passed. We learn also that an exit passport has been refused to a teacher wishing to emigrate in order to take up a teaching post in Ghana, on the ground that the State has been at some cost in her education and is now due to receive service from her! We wonder whether this is a condition that applies to Europeans as well as to non-Europeans.

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A Bishop for half-a-century.

The 24th of August 1959 was the fiftieth anniversary of the consecration of the Right Reverend C. J. Ferguson-Davie as a Bishop. It is believed that Bishop Ferguson-Davie is the Senior Bishop in the Anglican Communion and from India, Malaya and South Africa there will be many who will congratulate him on attaining his Jubilee. Although sadly crippled now by arthritis, the Bishop is still able to take service and on the feast of St. Bartholomew he did so with the assistance of his brother bishops domiciled in the Diocese of Natal. Eighteen years were spent by him as Bishop of Singapore and there he and his first wife, who was a very distinguished graduate in Science and Medicine, organized a Mission Hospital which Mrs. Ferguson-Davie superintended. On retiring from Malaya he and she did work amongst the Indians in Natal until in July 1933 he succeeded the Rt. Rev. Bishop W. E. Smyth as Warden of the Anglican Hostel at Fort Hare Native College. Bishop Ferguson-Davie was a very active Warden, keenly interested in the studies of his students and in all forms of their sport. (He was a first-class shot). A year after his arrival at Fort Hare he had the satisfaction of starting the new Hostel, the foundation stone of which was laid on the twelve hundredth anniversary of the death of the Venerable Bede and was named Beda Hall. The funds for this building had been donated and collected in large measure by Bishop Smyth and his sister Ethel. Bishop Ferguson-Davie was assiduous in maintaining contact with the former students of the hostel and his special knowledge of the Indian people attracted many students to Beda. In 1943 after ten years of strenuous work Mrs. Ferguson-Davie died and the Bishop retired to Natal where he again resumed work among his Indian parishioners. In course of time he remarried happily. He remains keenly interested in all that affects the non-European population of South Africa. We send him cordial congratulations in his Jubilee year.

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Davidson Don Tengo Jabavu

Ob. 3rd AUGUST 1959 Aet. 73

The funeral service of the late Dr. Jabavu was conducted by the Rev. E. L. Qongqo and the Rev. E. Lynn Cragg at Annshaw Methodist Mission, Middledrift, on Sunday 9th August, in the open air and in presence of between two and three thousand mourners. In addition to the ministers, many paid tribute to the life and work of Dr. Jabavu, among whom were his colleagues, students and former students of Fort Hare. Dr. D. L. Smit, M.P. for East London and former Secretary for Native Affairs, said Professor Jabavu was a great Christian gentleman whose life had been a milestone in education and in the advancement of the African. His death marked the end of an era in their education. The Principal of Fort Hare, Prof. Raymond Burrows, Prof. Z. K. Matthews on behalf of former students, Mr. Dugard, Regional Director of Bantu Education on behalf of his Department, Mr. Godlo on behalf of the Independent Order of Good Templars, who attended in regalia, Dr. D. Mtimkulu on behalf of the Institute of Race Relations, Mr. G. F. Cooper, Merchant in Alice, Dr. Kerr, first Principal of Fort Hare, and several others paid tribute and expressed the sympathy felt for the widow and Dr. Jabavu's two daughters and other members of his family.

MEMORIAL SERVICE AT FORT HARE

Fort Hare University College held a memorial service on the evening of the same day which was conducted by the Rev. E. Lynn Cragg, Warden of Wesley House who emphasized the churchmanship of Dr. Jabavu and the Christian qualities of his life and character when many others who had benefited by education were tempted to think that they were emancipated from the religious simplicities of their fathers.

The following tribute by Dr. Kerr was paid to his first colleague :

I want you to think of the following verse from the prophecy of Isaiah as the theme underlying what I have to say about Dr. Jabavu.

A man shall be as an hiding place from the wind, as a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. Is. 32 : 2.

IN the early days of this college visitors who were invited to speak to the students seldom refrained from exhorting them to remember that they were destined to be leaders of their people and from reminding them that they should bend every effort to equip themselves for that high calling. Flattering as this may have been to callow youth and true enough in essence in view of the enhanced opportunities which were being opened up, it was apt to prove rather heady advice and soon became so much of a cliché that some corrective became necessary. This I remember was

administered by Professor Jabavu at one of our Wednesday Morning Assemblies. He reminded the students that it was extremely unlikely that all or indeed many of them would hit the headlines, and that there was also room for men to learn to play a worthy part in a team, even if only one could be captain ! He also emphasised that there were many kinds of leadership and that some of these were very well screened from the publicity which singles out individuals for a people's admiration or reprobation. Sometimes it is one person's lot to be both a good member of a team and a leader in his own right. Some of us who are here tonight can testify from personal experience that Professor Jabavu was an excellent member of the team which has assisted in building this College, and I for my part can testify that he was a foundation member of that team, but I think all will now recognise that he has been acclaimed a real leader of his people, and, especially for the benefit of the present students of this College where he laboured for 29 years, I want to ask, now that death has startled us into a deeper awareness, what kind of leader Professor Jabavu was, in what qualities his personal leadership consisted.

First, let us recall his preparation, a vitally important matter in regard to any leader. He was fortunate in his parents. He has told us of them in the memoir which he wrote of his father. On both sides he came of Methodist stock, his mother being the daughter of a Methodist preacher while his father was a prominent layman in the same connexion. For the achievement of his father in acquiring an education which in time enabled him to become the editor of the first Native newspaper, Professor Jabavu had a profound respect, and he rightly regarded himself as standing upon his father's shoulders. You are also aware John Tengo Jabavu was one of the foremost promoters of this College and had quite a decisive influence in determining its location and setting its course. His foresight in educational matters is further attested by the direction he gave to his son's training. Himself a former student of Lovedale where he obviously had acquired an excellent knowledge of English, he yet saw to it that his son, besides attending his own *alma mater* and mastering his home language, should have an opportunity of becoming acquainted with Sotho. This he secured by sending him for a time to Morija in Basutoland, where he made good use of his opportunity. A further stage was reached when, through the help of the Society of Friends, he had him enrolled in a school in Colwyn Bay, North Wales, where he was prepared for, and gained admission to, London University. There he graduated Bachelor of Arts and then went to Birmingham University where he

gained a Diploma in Education. A major influence in his life at this time was his residence at Kingsmead, that one of the Selly Oak Colleges in Birmingham which was maintained by the Society of Friends. This association with the Quakers Professor Jabavu treasured all his life. After Birmingham he went to the United States where he had an opportunity of studying the organization of the two great Negro Institutions of Tuskegee and Hampton. Thus equipped he returned to South Africa, and in March 1915, the newly-formed Governing Council of Fort Hare appointed him to the staff of a College which even then was only in prospect; until it materialized in the following year he taught in the High School at Lovedale. You will readily understand, after the lengthy and progressive preparation he had undergone, how inevitable his appointment to the new College was. At that moment he was the lone swallow that heralded the summer—a clear case of Browning's *Grammian*—"Earn the means first, God surely will contrive use for the earning." He was indeed a pioneer of his people in general education, the embodiment of his own and his father's conviction that education was an instrument of social advance, and also of their faith in the possibilities inherent in the Bantu. Professor Jabavu threw himself into teaching with zest: he had chosen his career and wished for no other.

But besides academic and professional, there were other essential qualifications which he had and here I speak from my own knowledge and not from reading or hearsay. When I arrived later in the same year I was met with the friendliest of welcomes from both Jabavus, and others. Davidson and I were about an age: I had the advantage of a couple of months and also of being married. Together we fully realised and appreciated that we were the inheritors of a missionary tradition in education and in much else. Mr. Jabavu's years in England and his training there had by no means obliterated the effects of his Methodist upbringing: on the contrary that had been fortified by his association with the Quakers. We were a residential College with responsibility for religious instruction and training, reflected in daily prayers and in the College Sunday service as provided for in the constitution. The Reverends the Wardens of Hostels were still five or six years in the future, so we two, with such help as we could get from friends in the neighbourhood had to set to and conduct these devotional exercises. Here the Methodist class teaching and lay-preacher training and experience stood my colleague in good stead. Similarly with the Wednesday Morning Assembly, it was most often a case of turn and turn about. In addition we divided responsibility for the supervision of the Literary and Debating Society and the Christian Union. All this, in addition to a full programme of teaching, we regarded as all in the week's work. From what I have said you will realise

what an advantage it was to have as colleague a man who was himself conscious of the fundamental part that religion had played in the education of his people and who was convinced that it still had a vital function to perform.

Moreover, it soon became apparent to me that Professor Jabavu's training in education had had a sociological outlook and bias. He was not content to be only a teacher of history or latin or even of Bantu languages. I could discern in his talks to the students at Assemblies, and also in his addresses on Sunday evenings, that he felt there were certain elements lacking in the communal life of his people which necessitated instruction in hygiene, in nutrition, and in temperance. His week-end, from Saturday till Sunday evening, were often spent out in the district, sometimes in giving lectures to teachers, or farmers, or taking services in small village churches. From these excursions, which I encouraged, developed the teachers' and farmers' associations of which Professor Jabavu frequently became either President or Secretary. In organizing the farmers' groups he was closely associated with the negro Baptist Missionary of Qanda, the Rev. J. E. East, who incidentally became the first agricultural demonstrator in the Ciskei and was attached to Fort Hare. It is not necessary for this College to refute charges of indifference to social conditions outside its walls, of undue concentration on the individual, and neglect of its environment. Such concerns are wrought into its foundations.

Interests such as I have mentioned might have formed part of the make-up of other men appointed as members of staff, but there was one uncovenanted gift of Professor Jabavu's which was a great joy to us and many others: this was his love of and capacity for music, and especially vocal music. How he would have been rated as a technical performer I have no means of judging, but he sang, played the piano, and the violin, with acceptance. He was also an admirable trainer of a choir, and travelled with the College male voice choir to neighbouring towns, and once, I seem to remember, to Cape Town. It is impossible to measure in any definite way the influence this cultural activity exercised on the students as a whole, but I do know that for some, part-singing became a life-long interest.

In one other department of Bantu social life, by precept and example, Professor Jabavu was a consistent leader, namely in temperance reform. Like his father before him, he fully realised the evils wrought by liquor among his people and he saw no effective remedy short of total abstinence. Who shall say that in a country reputed to have 100,000 alcoholics, for whom the only safe-guard is total abstinence, Professor Jabavu's concern for his own people was ill-advised or excessive or his personal example without its warning? There are too many instances of ruined careers and premature deaths for any lover of his people to be quiescent in face of this great menace to their progress towards a worthy

civilization. There is a very old rule in a very old book which those who are strong might follow for the sake of those who are weak :

" It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak " and again :

" For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." (Rom. 14.21 and 17.)

Apart from the time he spent overseas in study, Professor Jabavu lived all his life in this Eastern Cape. He inherited the Cape tradition in politics. It was a friendly tradition. It respected the status and the rights of the civilised man. It allowed that man some say in the body which controlled his destiny. It did not always live up to its profession but even after the 1936 Acts, which Professor Jabavu opposed by voice and pen, there was still a token representation of the Bantu in the highest court of the land. It is in my view a tragedy that a man born under the liberal tradition of the Cape and nurtured by it, lived to see the last vestige of it disappear from political life. Whether the philosophy which inspired that tradition is still susceptible of revival, and of again making itself felt as a factor in our common citizenship of the Union, only time will tell. Perhaps it will devise a mode of expressing itself in new forms of political and social organization. It is a safe prediction that only on goodwill, such as Professor Jabavu habitually exemplified, and on co-operation based on fundamental justice, can a true Union of all the inhabitants in this country be created and maintained.

To-day we as a College assisted in laying to rest one who had by heredity and personal effort a principal share in

its organization and in such success as it has attained. Davidson Don Tengo Jabavu had excellencies of mind and character and disposition which fitted him to be a teacher of youth. His laughter was spontaneous and contagious, and his temper, even amidst disconcerting circumstances, consistently under control. His approach to people of whatever colour was one of friendliness without condescension or subservience. His innate dignity allowed him to be equally at ease with the notables of the earth, as with the peasant on the land. His students repaid with affection the debt they owed him as a teacher. He lost the wife of his youth, a gifted and able woman, and a daughter and son by death, his son in tragic circumstances. He is survived by two daughters, and his second wife who ministered to him with great devotion during his last illness. By his writings and his travels, through his church and his connexion with the Society of Friends, he was widely known and appreciated. Honours came to him after retirement. He was made Professor-emeritus of the College ; he received Jubilee and Coronation medals ; and the bronze medal of the Royal African Society. The University of Rhodes with which the College was associated bestowed upon him an honorary doctorate in Philosophy of which he was very proud. Our sympathy goes out to his wife and family and to his other relations. He is commemorated in the College by an excellent portrait done by an artist of his own race, but his memory is securely established in the hearts of many people throughout Africa and is respected by numbers in Europe, America and even Asia. I think posterity will proclaim him as a **real leader** of his people.

If I were an African

Address by Rev. W. Illsley (Chairman of District) to the Kimberley and Bloemfontein African representative session of the Methodist Synod held in Kroonstad July 18th, 1959.

SOME years ago a book appeared entitled *Thinking Black*. It was a presumptuous claim for any white person to make. There are whites who claim to " know " the blacks because they have been brought up with them and know their language. Some hold responsible government positions because they claim, or have it claimed for them, that they have accomplished the remarkable feat of thinking black.

It is a too ambitious claim for me, living in security and comparative luxury, enjoying freedom of movement, association, work, worship, and speech, to suggest that I can successfully project myself by imagination into the life, thought, feelings and aspirations of those denied such basic human rights. Projecting by imagination is not equiva-

lent to identity of experience. Yet the prophet Ezekiel, after sitting for seven days where his people sat depressed, was enabled to speak with a new tone in his voice and a new quality in his feeling for them after that brief stay with them.

My only claim to speak to you as if I were an African is that for 37 years I've tried to sit where you sit, to see life from your angle, to feel it with your sufferings, to face it with your frustrations, to identify myself with your needs and aspirations. It is on the strength of this claim that I shall try to take something out of my heart and put it into yours.

If I were an African I would not apologise for it. I would not be ashamed of the skin with which the Almighty had clothed me. Dr. Aggrey once declared that if God wanted to send him back to the earth and offered him a choice of colour he would reply : " Send me back as black

as you can make me ! ” To suggest, as some do, that skin pigmentation is the divine mark of inferiority or superiority is blasphemous. “ Because I’m white I’m right ” is an exploded myth.

If I were an African I would seek co-operation with all other groups in promoting the welfare of mankind. I would approach the religious and other fragmentations in South African society and say : “ If thou love God and all mankind, give me thy hand ! ” Our future *existence* in South Africa depends on our ability to accept *co-existence*. One of the proudest moments of my life was when, at the 1958 Conference in Pietermaritzburg, I presided at the historic Missionary Committee which, after a debate that reached a high spiritual level, unanimously re-affirmed our policy to remain a multi-racial Church. The Conference declared its conviction “ that it is the will of God for the Methodist Church that it should be one and undivided, trusting to the leading of God to bring this ideal to ultimate fruition, and that this be the general basis of our missionary policy.”

Then too, if I were an African I would stand up for and, as far as it is legally possible, speak up for the rights of my people. No self-respecting person could do less. It is easy for those who have the rights already to urge others without the rights to accept their responsibilities. I recall a cryptic comment of an African lady who heard a white speaker deprecate human rights. “ He hasn’t got the corn, so he doesn’t feel the pinch ! ” she said.

The story is told of Thomas Openshaw, the famous orthopaedic specialist who saw a cripple in a London street selling shoe laces to earn a living. He persuaded the man to go to hospital, where he successfully operated on him. The man went back to his job of selling shoe laces, but passers-by did not stop to buy his wares. He had lost his attraction. He was no longer a cripple. Facing financial ruin he rushed back to the specialist and cried “ Unmend me ! I can’t earn my living. Unmend me ! ”

Over the past 150 years in Africa a process has been taking place of mending human lives by education and evangelism, a process of raising men from their crippled state to full manhood. But when they tried to exercise their faculties they were debarred—by prejudice and by legalised fear—from entering occupations which their transformed lives fitted them for. So that a counter process has been set up, calculated to “ unmend ” the Africans, take them out of circulation in white areas and return them to their crippled tribal conditions. “ Unmend him ! ” is the cry. “ Strip him of these westernised clothes and send him back to his traditional way of life.”

If I were an African I would resist as far as it is legally possible this process of unmenting my people. I would claim their right to choose whether they want to be pygmies or giants, whether they want to remain dwarfed and de-

pressed or to rise to the stature of other nations, whether they want to be cripples receiving pity and pence from patronising hands or have the power to work out their own economic salvation. It must never be forgotten that ours is an integrated economy ; it resembles not a white or black but a Friesland cow, whose black patches are as important for the protection of the cow and production of the milk as the white patches !

But having said all that about the African’s rights, I want to say too that if I were an African I would be equally concerned about their responsibilities. I do not, as some of my critics may think, look on my African neighbours through a golden haze. I see their failings as well as their frustrations. I see their sins as well as their sufferings. I see their laxity as well as their poverty. I know that some are lazy because they are poor, and some are poor because they are lazy.

If I were an African farmer, or possessor of any land, I would try to make it yield its 100% capacity. Some years ago a former Moroka student, taking Agricultural Science at Fort Hare, came to address our students. He said : “ It is true that we Africans have less than 20% of the land in South Africa : but are we using what we have to the best advantage ? Is the soil improved, enriched and cared for ? With a growing population and increased pressure of food consumption there is urgent need to use the good earth to its full capacity.”

Then too if I were an African layman in the Church I would be concerned about its administration. I would be anxious to prove that Africans can control, collect and distribute Church funds with efficiency and economy. So far we have not won the confidence of all our people in this matter. It is not surprising when one considers the unbusinesslike procedure in some circuits. If I were an African layman I would also press for more sacrificial giving, reminding Church Members that Communists give both time and money to propagate their cause. I would urge a planned-giving scheme, in which members contribute to Church funds in proportion to their means. If, as a layman, I were getting £50 a month, I would feel under obligation to give far more than the man who is receiving only £5 a month. I believe there are sufficient enlightened people in most African circuits to adopt planned giving schemes and place Church finances on a sound footing.

Then too if I were an African parent I would endeavour to restore the traditional discipline of young people in the home and community. Respect for seniors and response to parental control were valuable features in primitive life and need stressing in Christian homes to-day. Tsotsies are created by insecurity and instability in environment. Without discipline children cannot receive adequate education.

If I were an African Teacher I would endeavour to

improve my academic qualifications, and also to increase my efficiency as a teacher. I would recognise my obligation to the rising generation and community, remembering that a teacher, like a minister, is on duty 24 hours a day. He teaches by his lips and his life, by the way he works and walks, by the company he keeps, the places he frequents or does not frequent. He teaches by the condition in which he appears before students. They are not blind, but swift to see bloodshot eyes, slurred speech, unsteady gait, or other signs of slackness. The quality of thinking and living in the next generation is influenced by the standard of teaching to-day.

Finally if I were an African Missionary (which I would hope to be) I would try, by God's grace, to raise my people in the scale of civilisation and to spiritual maturity. I have said elsewhere that "An ideal missionary should be as strong as Samson, as wise as Solomon, as zealous as Paul, as linguistic as George Borrow, as diplomatic as Moshesh, as humorous as Charles Dickens and as patient as Job." I would hope to possess some of these qualities but most of all I would want that Mind which was in Jesus Christ, with courage to point my people along His Way. *That the African people should become free to go their own way will be no advantage to them unless they know which way to go!* There is really only one way; it is Christ's way. Undoubtedly when Africans gain full political and social freedom some will want to pursue the way of revenge, of re-

paying evil for evil. I warn that this way leads to darkness not light. Even Chief Moshesh who never embraced the Christian Faith, gave us a better example. When he had successfully repulsed his enemies from their attack on Thaba Bosiu he sent cattle after them upon which they could feed, thus fulfilling the scriptural injunction, "if thine enemy hunger, feed him." And that enemy never attacked Moshesh again.

It is common knowledge that Piet Retief and his 66 men were murdered on February 6th 1838, while being entertained in Dingaan's kraal. Their descendants in the D.R. Churches of Natal and Transvaal have acquired the site at Dingaan's Kraal and on it erected a Mission Church costing £10,000 for the use of the Zulus, thus fulfilling the scriptural command, "be not overcome of evil, but overcome evil with good." There is no other way, for it is Christ's way, of bringing the world under God's control.

If I were an African missionary then I would speak to my people of their rights and their responsibilities, I would encourage them "to see through present wrong to eternal right," I would remind them that the darkest hour is before the dawn and that through prayer they have a power available to them that is greater than nuclear power or any power that men can use. I would urge the people, in these days when so many ideologies are competing for their allegiance, to be on God's side; for "if God is for us who can be against us?"

A Double Celebration

("La Vie Protestante," a weekly newspaper appearing in Geneva (Switzerland) has published a special supplement, obtainable in French or English, to mark the 400th anniversary of the foundation of the University of Geneva, and the 450th anniversary of the birth of John Calvin. This interesting supplement, which takes the form of an 'imaginary' contemporary account of these events, may be obtained at the price of Swiss cts 70 (postage paid) from La Vie Protestante, 10 Bd. du Theatre, Geneva, Switzerland. From it we reprint some short extracts below.)

"GENEVA, June 5, 1559. A large and specially attentive congregation filled the Cathedral of St. Peter this morning. The inauguration of the Academy and College of Geneva is indeed an event of great importance for our city, and its brilliance obscured for a moment the perils which threaten us in these hard times. In the large congregation which filled the nave we could see several councillors, the members of the company of Pastors, and many men of letters. The collegians naturally were there in force, about 600 in number. Pastor John Calvin, the inspirer and indefatigable organizer of educational reform, presided over the ceremony. Having announced the

founding of the Academy he invited the Assembly to pray with him. Then... Michel Roset read out in French the Laws and Statutes of the Academy. After this he announced the appointment of Theodore Beza to the Rectorship. The first Rector of our Academy was then invited to deliver his inaugural speech in the Latin tongue. Its striking conclusion, in French, was as follows:

'You have come here to work for the glory of God. You have not come to this place as the great majority of Greeks did in ancient times, when they went to their contests to watch ephemeral games. But instructed in the true religion and learned in good literature, you have come in order to be able to work for the glory of God, to become one day the support of your families and to do honour to your country. Remember always that you are soldiers, and that you will have to give account of this divine mission to your supreme Commander.'

After this speech, Pastor Calvin spoke again, recalling briefly that the founding of the school was before all else the work of God, exhorting all the pupils to give thanks for it. Then he extolled the good will of the Senate and, turning to the Councillors present, told them of the grati-

tude of the Academy, urging them not to give up the work they had begun. He spoke a word of thanks also to the congregation which had crowded into the Cathedral, a word of encouragement to the masters who were taking up this great work; then ending the ceremony as he had begun it, with prayer, he dismissed the assembly.

The first Rector. Who is this enterprising man who has been called to the high office of the rectorship of Geneva's Academy at the age of 40? Beza is no stranger to the responsibilities of rectorship. During his nine years as a professor in the Academy of Lausanne, he was for two years the head of that institution. Beza went to Lausanne from our own city of Geneva, where he had come in 1548 after fleeing France because of the threat of punishment for his reformed views. Beza's activities in Lausanne were varied. Appointed originally as a professor of Greek, the young Frenchman proved a vigorous fighter for reform. His more scholarly writings include the important Latin translation of the New Testament printed two years ago and the "Confession of Faith" that sets forth his own interpretation of Biblical theology. A new edition of this last book, the new Rector's most outstanding theological product, has recently been published. The new Rector's preparation for his post included a degree in law, received at the age of 20. It was after this that his devotion to reform made it necessary for Beza to flee to Geneva. While in residence here he became a minister of the gospel, and was one of Pastor Calvin's most trusted associates."

GOOD WISHES TO MASTER JOHN CALVIN

John Calvin will celebrate his fiftieth birthday on July 10th. We hope that after the struggle with ill-health of recent months he will start this new year in better condition, and be able for many years yet to devote his exceptional gifts to the service of the Church of Christ, in Geneva and throughout Europe.

Born at Noyon in Picardy, John Calvin's father intended him to become first a priest and then a lawyer. He was a good student of both law and theology, notably at Paris and at Bourges. To him as to many others in France, the need for Church Reform seemed more and more urgent. But France was becoming a dangerous place for him to stay in. We find him next at Basel, writing the first version of his great book, *The Institution of the Christian Religion*, which he dedicated to King Francis the First, and which was soon to become the supreme guide to the Reformation in the French language. John Calvin was then 27. Author of an important book (which incidentally played a decisive part in giving form to the French language), his first love was study. But the Lord of the Church had other plans for him. Passing through Geneva, where Reform had been carried through by popular vote a few months earlier, John Calvin, almost against his will, settled

in this town in response to the pressing request of the preacher William Farel. From then on he was involved in the organization of the reformed church of the little city. The nobles appointed him pastor, and he put before the Council, which adopted them, a Confession of Faith, a Liturgy, a Catechism and a series of Church Regulations. Little by little, and not without difficulty, the Church of Geneva took shape, relations between the Civil and Ecclesiastical authorities became clear, and the influence of the city grew. Calvin was involved in extraordinary activity in which teaching, the pastoral ministry, correspondence, ecclesiastical legislation (new regulations were then in preparation) divided his time. Now when he is about to celebrate his fiftieth birthday he has the joy of seeing the great project which he has cherished so long come to fruition: the foundation of the College and Academy. Pastor John Calvin has found in Geneva a city where his gifts can be deployed to the glory of God. And Geneva has found in him an inspiration and a guide to whom she owes and will always owe, an immense debt."

CALVIN THE REFORMER

(We subjoin a few extracts from an article by Rev. George Boyle, Victoria College, Toronto, Canada with acknowledgements to the *United Church Observer*.)

Luther and Calvin share the spotlight of the Reformation. Calvin brought the work which Luther began to its logical completion. As a result those churches, such as The United Church of Canada, which stand in the tradition of Calvin, are called Reformed Churches.

John Calvin recognized no division between the sacred and the secular. As a Christian pastor, therefore, the whole life of his people was his concern: their politics, commerce and industry, education, as well as their religion and morals.

In Geneva, where he served for 28 years as pastor of St. Pierre Cathedral, he devised a political system which combined liberty with order. He advanced the progress of modern industry by persuading the city to aid in the introduction of the manufacture of cloth, velvet, watches and silks. He became one of the pioneers of modern education by establishing a system of education and by founding a school and college at which as many as 1,500 students registered annually.

What kind of man was Calvin? His first biographer describes him thus:

"He was of moderate stature, of rather pale-dark complexion.... He was most sparing of food, and for many years took only one meal daily by reason of the weakness of his stomach. He did with very little sleep. His memory was incredible.... However great and varied the multitude of affairs by which he was oppressed he never forgot a single detail."

This sense of vocation was given classic expression in his own superlative achievement. At 19 he graduated from the University of Paris with the degree of Master of Arts; at 22 he published a commentary on a book by Seneca (containing references to 57 Latin and 22 Greek works) at 26 he published the *Institutes of the Christian Religion*, which is still the best exposition of the Protestant Faith.

In the 30 years of his ministry he wrote commentaries, tracts, and letters sufficient to fill 48 volumes printed in double column, discharged the normal duties of a pastor, such as conducting weddings, as many as three a day, baptizing children, visiting the sick, preaching twice on Sundays (with a special service for children) and every week-day in alternate weeks.

THE INSTITUTES

Calvin was a born writer and teacher of theology. No sooner had he turned from Rome, than he set down in *The Institutes of the Christian Religion*, "some elementary principles, by which inquirers on the subject of religion might be instructed in the nature of true piety." This was but the beginning of a prodigious literary contribution to theology. His own inclination was exclusively toward the writing and teaching of theology. But the life of a classroom theologian was not to be his. Instead it was as a parish minister involved in the practical work of making the Gospel meaningful to common folk and to children that his writing was to be done.

Calvin's reputation has been marred by accusations of intolerance and bad temper. He was intolerant, and he had a bad temper. But these characteristics were never as pronounced as his enemies claimed, nor as mild as his admirers have sometimes supposed. He deplored his weakness in anger, this "wild beast within me," he called it, and before God confessed this fault.

Our tolerance should move us to charity in judgment, for he was constantly the object of attack and abuse from enemies who used every means to destroy his work, and his body was ceaselessly racked by pain from chronic asthma, indigestion, blinding headaches, and arthritis, to mention but a few of his physical afflictions.

But to recognize that at times he displayed ill temper is not to label him a persistent grouch. The kindly spirit that pervades hundreds of his letters is sufficient to repudiate such accusation. The loyal affection in which he is held by friends belies it and the deep compassion of this noble soul is too often forgotten. Eloquent testimony to this is contained in Viret's letter to Calvin on the death of his wife. After nine short years, he lost this "best companion of my life." Viret writes: "I know, friend, your innate tenderness. They call you soft—your composure in this grief is certainly not that of a weak soul! . . . How

well do I know how deeply this has wounded you, for nothing more difficult could have happened to you. How you must feel, you whom the grief of others moves so deeply."

As for his intolerance, it must be remembered that he lived in the sixteenth century, when even such noble men as Thomas More sought no pardon for Protestants burned when he was Lord Chancellor. It was an age when enemies rarely allowed the luxury of tolerance. In controversy Calvin assumed that truth was on his side.

But Calvin was tolerant to a degree that would shame some modern churchmen. Theological error as opposed to belligerent heresy he viewed with parental indulgence. Narrow definitions of doctrinal terms he opposed since he recognized all men were ignorant at some points. He cherished and cultivated fellowship with other Protestant groups, and did not hesitate to affirm that some within the Church of Rome belonged to God's elect.

Calvin changed the face of Christendom. He took his stand upon the Bible as the only source of our knowledge of God's saving love. He refused to countenance any doctrine or practice which did not have scriptural authority. In this he was more radical than Luther, who was content to abolish only that which was specifically forbidden by scripture. His loyalty to the Scriptures compelled him to teach doctrines which he actually disliked.

The classic example was the doctrine of Predestination which he himself called "a horrible decree." Here Calvin became the victim of his own logic, for in his attempt to preserve the sovereignty of God he made Him responsible for the eternal damnation of the lost. We are repelled by the severity of this doctrine. But contrary to popular opinion it did not constitute the heart of his teaching. This was concerned rather with the work of redemption through the mercy and love of God. He always preached as if all who heard could be saved.

Calvin was the theologian of the Reformation. He made Protestantism theologically alive. He stamped upon it the habit of explaining its faith in systematic form. He established the tradition of an educated ministry. He revived the ministry of the laity through the office of elder and deacon. He set out the principles of church government which are still the norm for the Reformed Churches throughout the world. He gave back to the preaching of the Word its place of importance in Christian worship.

He restored the sacrament of the Lord's Supper to the simplicity with which it was celebrated in the Early Church. He thus revived in the ministry of the Word and Sacrament the New Testament pattern of Christian worship. He has bequeathed to the Church the permanent expression of the faith and practice of Apostolic Christianity.

Uganda to Cairo by the Nile Route

EXTRACTS FROM A TRAVEL DIARY (CONCLUDED)

By *S. H. H. Wright O.B.E., B.Sc., A.M.I. Struct. E.*

April 13th and 14th. 1946.

I am not going to try to give you any detailed idea of the two wonderful days we spent at Luxor. In the first place it is utterly impossible to put on to paper any conception of the wonder of the tombs and temple. It has been attempted many times by writers of renown and yet the truth cannot be conceived until you have seen it. If anyone does want to read it up, I think Baedeker is as good a guide as any and proved itself very useful. The various books by Weigall are as good a popular account as there is of the social life of the days of the Pharaohs.

Our dragoman, Hussani, turned out to be a jewel, and if any one who reads this goes to Luxor, he can't do better than write him beforehand. His full name and address is Hussani Abdel Galeil, Luxor. If you put yourselves in his hands right from the start, you may rest assured that you will see the most important things without delay, without rush, without being worried and without being overcharged.

We were a party of 10 for the two days, which is just a nice number. Five were British soldiers of all ranks doing the tour under the auspices of the Y.M.C.A. who always employ Hussani for the purpose. They were all very nice and very interested in everything so that we were a happy party. We had no difficulties. Carriages, donkeys, cars and boats were all ready when wanted, having been ordered and paid for by the tireless Hussani. Our programme was briefly as follows:

First Day.

After a stroll along the quay to see the very indifferent shops of Luxor we went by carriage to Kharnak and spent the whole morning there with a rest in the middle, where-upon a supply of mineral waters turned up for those who wanted it. Those who didn't were not importuned to buy. In the afternoon we were told to rest and were glad to do so as this business is very tiring. At 4.30 we walked to the temple of Luxor and spent about 1½ hours there. Five of us then had a very enjoyable 1½ hours lazily sailing along the Nile in a felucca. There was very little wind so our progress was slow and we had to row back, but what did it matter? The sun was setting behind the pale yellow and cream limestone hills where we knew was the Valley of the Kings and lighting up the pillars and stone pylons of the temple of Luxor.

Second Day.

We went by sailing ferry across the Nile at 8.30 and by donkey across the sand flats to the beginning of the road

where cars were waiting to take us to the valley of the Kings. There we saw the tombs of Tutharkhamen, Sethos I, and Amenhotep II. From there we motored back to see the Temples of Hatshepshut and Ramesses II. Near the latter is the rest house of the Anglo-American Co. and there we had a most excellent cold lunch that had been put up by the hotel, with ginger ale and hot coffee available. We had a very good long rest until 2.0 and then motored to the Valley of the Queens, seeing the tombs of Sermutem, Amen-her-khopshef and Titi. Then on to the tombs of the nobles, in many ways the most interesting of all, to see those of Manne and Nakht. Finally we saw the temple of Ramesses III and the Colossi of Memnon and back to the river and home by 4.30 p.m. For all the transport for these 2 days, and the expenses of arranging things, all tips and bakshesh and his own expenses, Hussani asked us 120 P.T. (24/-) for each person for the two days. I thought it was extraordinarily reasonable, particularly as he had been so thoughtful in his arrangements and humorous in his descriptions. I quite imagine that experts would say that he did not know very much, but he knew all that we needed and was not ashamed to say that he did not know the answer when we asked him something that was beyond his knowledge.

While we are on the question of expenses, it might be useful here to put down the cost of the various hotels per day, which I was able to ascertain. In descending order of magnitude, they were as follows:—

Winter Palace	160—200 P.T. (32/- - 40/-)
Luxor	120 P.T. (24/-)
Savoy	90 P.T. (18/-)
Des Familles	60 P.T. (12/-)

To the above must be added the 10% for service and 5% for the Municipal Tax. There does not seem to be any reduction these days for staying there out of the season. If I were going there again for more than a day or two, I think I should probably go to the Savoy. It is in a nice position on the front looking over the Nile. Our total expenses at Luxor for 3 days for the two of us were less than £12, which was considerably less than I had estimated.

After dinner that last evening it was brilliant moonlight so Flo and I took a carriage out to Kharnak by the road along the Nile Bank and then walked in the quiet night up and down the avenue of sphinxes which leads up to the main entrance between the enormous pylons towering up above

us and casting their deep shadow on the forecourt. We shall not forget it in a hurry.

Monday, April 15th.

Our day train for Cairo left at 5.50 a.m. so the five of us were called at 4.30 and were away in our carriages to the station by soon after 5, complete with a picnic breakfast and lunch put up by the hotel. We were again going 2nd class and so we were anxious to stake out our claims in good time since the train started from Luxor. It was a bit early for the majority of porters, so we got our luggage into two compartments comparatively peacefully, having chosen them in a coach that was half 1st class and half 2nd class. There was a reason for this. The 1st class lavatories are just usable but the 2nd class ones.!! Even in the 1st class one, there was no plug to the basin so that washing under water from a spring tap was rather a feat until I noticed that the wooden handle of the pull-the-plug just about equalled the diameter of the hole in the basin. It was easily removable and fitted the hole beautifully so we made use of it whenever we wanted to wash, returning it to its legitimate use in between whiles.

The train was a local for the first 5 hours or so as far as Sorhag, and then "stopped at all the capitals," as we were told. This meant the capitals of the various districts into which Egypt is divided and are not usually more than 20 miles apart. So the train got fuller and fuller as we got nearer to Cairo, and we had a good opportunity of studying our fellow passengers. We couldn't look out of the window much as the sun shades to the windows had to be up most of the time as well as the glass windows. The dust and sand blowing about make the journey at the best of times an uncomfortable one so that the night train is really the best unless you want to see as much of the country as possible which we did.

One of our fellow passengers for a couple of stations was a very charming old gentleman whose business was agricultural produce and who had learnt English when getting on in years and really spoke it remarkably well. He was a Protestant and a member of the same Presbyterian community as our Cairo friends, and knew Selim Bey, with whose family we were going to stay, and spoke highly of him.

The other occupants of our compartment for most of the journey were a great contrast, being an Egyptian official of some kind with his wife and child of about 8. When the ticket collector arrived, the father tried to palm the child off as young enough to go free much to the annoyance of the ticket collector. Then a fine argument started. Up till now I had always thought that German was the best language in which to conduct a heated argument, but I've decided Arabic can give German a pretty good start. They went at it hammer and tongs. Eventually the father

agreed to pay and was just pulling out the money when, as far as I could gather, the ticket collector used some opprobrious term. That put the lid on it. The argument before had been a friendly chat in comparison. Compartments on both sides ejected interested spectators who took sides and added their opinion to the turmoil, until I thought we were in for a free fight. However, after a bit the spectators began to pacify the original contestants and I rather think that one of them made a big point of the disgrace the affair was becoming in front of English people etc., etc. Anyhow they all calmed down and the passenger agreed to pay. It wasn't over then, though, because he refused to pay until he had got a ticket and the collector refused to make out the ticket until he had got the money! So there they were at it again and showing no signs of exhaustion. However the pacific spectator again came to the rescue by producing the money as a guarantee and acting as a go-between. He received the cash and the ticket, solemnly passed them on, honour was satisfied and calm reigned once again, somewhat to our relief.

It was not for long, as shortly after, our pacific friend from next door came bouncing into our carriage shouting "Varter, Varter!" We had a bottle of drinking water in our picnic basket, so I produced it as quickly as possible, thinking someone had done a faint. However on following up the water, we found the compartment full of smoke and the water being used to put out a fire under one of the cushions. A cigarette end had got in between the two cushions somehow and had been smouldering for some time unbeknownst, until it suddenly broke out into smoke and flames. This of course produced another crisis and once again all the compartments added their quota to the crowd. The train officials arrived, and at the next station the station master held an enquiry, many names of witnesses were taken and at last the train starts on its way again another 20 minutes late. It was our last real excitement until the lights of Cairo come into view as we crossed the Nile by the big railway bridge just north of Gezira island. We were very glad to get in as the train had filled up at the later stations and was running an hour and a half late. Having consumed our picnic lunch at 12 o'clock, we were getting hungry now at 9 p.m. in spite of some excellent hot coffee we had managed to get on the platforms where we had stopped. We were absolutely filthy as the dust of these journeys in Egypt is indescribable. You can't keep it out unless you have a hermetically sealed carriage.

A quarter of an hour later we had been met by our friend, Dr. William Hanna and were speeding through the bewildering traffic of Cairo, over the Nile once again by the Boulaq bridge and on to his flat in Gezira.

The End.

The Rev. C. E. Earle Bulwer

By Rev. G. W. Ashby

THIRTY years of devoted service to the Xosa Literature and Language must not pass by unnoticed. This year the Rev. C. E. Earle Bulwer finally resigned as secretary of the Joint Xosa Translation Committee. It would be no injustice to the various other members of this committee who have served on it from time to time, to say that Fr. Bulwer has provided the continuity, wisdom and linguistic experience for most of the translation work accomplished by this committee in the space of the last 30 years. Therefore, in describing his work, we are in fact describing the history of Anglican literature and service-books in the Xosa tongue throughout the whole of this period.

In 1920, when Canon Bulwer was Rector of St. Mark's, where he stayed for 28 years, he became Convenor of the Vernacular Literature Committee. At his suggestion, this committee was merged with the Prayer-book Translation Committee in 1926. At the same time it became a joint committee, with members appointed by the Diocese of Grahamstown, and members appointed by the Diocese of St. John's. Canon, later Archdeacon, Bulwer remained secretary of this committee, with the exception of one year, from that date until this year. Until 1945, when he retired from being Archdeacon and Rector of St. Mark's, he had extensive and exacting work to do as a parish priest in charge of 16 congregations and 12 schools, and as Archdeacon. People who live in St. Mark's village still tell how he would work late into the night in his office in the old rectory, with manuscripts and proofs before him. After his retirement the translation was his main work and interest, and still is so, for his failing eyesight and hearing, not his own inclination, caused him to give up this work. He is now in Queenstown Hospital after a severe attack of illness.

Throughout the 30 years of his service to Xosa translation, the Translation Committee has had to tackle these four main problems:—

1. A Changing Liturgy.

When the South African Liturgy, as embodied in the South African Prayer-book, was brought out, a colossal work of revision and translation was called for. Knowing that this work would take years to effect if it were done properly, Fr. Bulwer fought for the policy of producing a "composite" prayer-book, with collects, epistles and gospels of the 1662 book, and with the rest of the book, including a fresh translation of the Psalter, translated from the South African Prayer-book. This book is now published. The changes in the Liturgy also meant that other books had to be made—notably a Xosa Altar-book, which

is about to be released, and temporary publications, such as the "Yellow-book" of revised collects, epistles and gospels, the "blue-book" of occasional offices, and the "red-book" of revised Apocrypha lessons. All this entailed a tremendous work for the committee and especially for the Secretary.

2. A Changing Language.

Only dead languages never change, and the Xosa language is very much alive and is constantly changing. New words, new idioms, new senses to old words, all make the task of revising literature in a modern language a difficult one. The minutes of the Xosa Translation Committee are full of revisions of words and phrases which have changed their meaning, or which are new to the language. The Xosa column of the Central Translation Committee's Glossary is the product of many corrections and revisions. In 30 years much has happened to the Xosa language, and Fr. Bulwer and the rest of the committee have had to have their ears to the ground, both to notice changes in the sense of words and also to note which words are local and which are general to all Xosa-speaking people.

3. A Changing Orthography.

There have been many and exasperating changes in the way of writing the Xosa language, especially in these days of the Bantu Education Department. In this chaotic situation the Committee recently decided to adopt, until some degree of stability was reached by the Powers-that-be, the standardised "Old" Orthography. This meant a work of transposition of some church books, such as the "Sacrament Book" and the Provincial Catechism, into the Old Orthography. It also entailed the production of a scholarly article by Fr. Bulwer on the orthographical situation and its effects on church service-books.

4. The Availability of Xosa Church Literature.

It has ever been the concern of the Committee that Xosa service-books and devotional literature should be available to church people at a reasonable price. Before Fr. Bulwer resigned, he left the following challenge to the Committee and to all concerned with the production of Anglican Xosa Literature. He wished to record his firm belief "that harm is being done to the whole of our work as missionaries by our inability to provide African parents and children with church service-books at prices which are within their very limited means."

In that last sentence can be seen the convictions behind Fr. Bulwer's 30 years' vocation to Xosa translation work. It is the same vocation as that of St. Jerome and that of all the great and devoted translators of sacred literature of all ages, the vocation to proclaim the truth of Our Lord Jesus

Christ to all people in the language that they can best understand. Fr. Bulwer has, under the Holy Spirit, rendered great service both to the Xosa language and to Christ's Church.

[In the March and May issues of 1957 we published

Canon Bulwer's own articles on the contribution of the Church of the Province to Xosa language and literature. We are glad to publish this appreciation by Rev. G. W. Ashby, Rector of St. Mark's and Secretary of the Joint Xosa Translation Committee. Ed.]

Rhodesia's Open University is Working Well

By John Worrall (Salisbury)

With acknowledgments to The E. P. Herald

NOW that the South African Government has legislated against the traditional freedom of its universities to enrol students of any race or colour, it may be interesting to take a look at the University College of Rhodesia and Nyasaland, which will now occupy the position of being the only multi-racial university in "white" Southern Africa.

In the third year of its existence the university college is the shop window of the Federation's partnership policy. Here students and staff are forging a relationship between the white and black races that will be basis of the Central Africa of the future.

On a level of complete social equality, young African men and women from all the tribes of the Federation, and Europeans of British and Afrikaner stock, are living together and working together, learning each other's problems, ideals and ambitions.

In the quiet scholarly, objective atmosphere of university life they are learning the art of building a bridge—the bridge between black and white—and nobody, least of all the staff and students themselves, underrates the difficulties of the task.

The fact that such an experiment has the financial and moral encouragement of the Federal Government, and the goodwill of a large proportion of the white and black populations, underlines the diametrically opposite paths being taken in the racial field by the Union and the Central African Federation.

Money has poured into the university coffers from Government, private interests, large industrial firms, the British Government and the big American foundations.

This infant university now taking shape on a hill called Mount Pleasant, just outside Salisbury, was brought into being by the Royal Charter of 1955, in which is a small paragraph: "no test of religious belief or profession or of race, nationality or class shall be imposed upon or required of any person in order to entitle him to be admitted as a member, professor, teacher, or student of the University College, or to hold office therein or any advantage or privilege thereof."

This phrase crystallises the whole concept of race partnership, and whereas the world outside its walls is stumbling

inch by reluctant inch towards this ideal, it has been accepted by the young students who represent the citizens of the future.

Teaching started just under three years ago and the first final examinations will be written at the end of this year. The University is still small and has only two Faculties—Arts and Science, but plans are being made for the establishment of Law, Medicine and Engineering faculties. There is a thriving Institute of Education, a fine library, and a building to house the Students' Union will soon be built.

Enrolled are 166 students, including 32 Africans (two women), one Indian and one Coloured man. The Africans come from all three territories in the Federation and represent many tribes, with Mashona and Matabele predominating. The Europeans are mainly of British descent, with a small number of Afrikaners.

The number of students that can be enrolled is limited by residence accommodation, because it is the policy of the authorities to encourage students to live in college rather than in lodgings. Africans anyway could not live in lodgings nearby because it is a European area, and they would have to live in one of the townships many miles away.

Three well-equipped residences are available, two for men and one for women. Europeans and non-Europeans live together in residence, eat together in hall, share all social and cultural activities and play together in University sport.

Cautiously feeling their way at first the authorities put the African women students in a separate building, but the European women decided voluntarily that this was absurd and invited the Africans to move over to their residence.

At the end of term dances the non-European students take part in a normal way, but the Africans tend to bring African partners and sit together when not dancing. Europeans and Africans often dance together without awkwardness and embarrassment, but Africans ask European girls to dance—or vice versa—only if they know the other person is not likely to object. Students and staff are careful not to force the pace, leaving social mixing to work itself out in a normal manner.

The general tendency is for Africans and Europeans to

sort themselves naturally into racial groups on social occasions. The attitude of the staff is to treat the students in an adult way and trust them to behave as people of good sense. There have never been any incidents of a racial or sexual character to upset the social harmony of the university.

But dangers may lie ahead. The racial temperature of the Federation is critical, and the possibility of incidents is not discounted. There are many Rhodesians who would be ready to say, "I told you so!" if racial difficulties arose at Mount Pleasant.

Presiding over this multi-racial enclave within a segregated society is Dr. Walter Adams, the principal, a kindly, ascetic looking liberal of a strictly practical school. He is well aware of the dangers that may well complicate his mission, but he has faith in the good sense of his staff and, more important, of his students to take them in their stride should they arise.

Dr. Adams says that racial integration seems more of a problem to the parents than to their sons and daughters.

Before admission he always asks prospective students

and their parents if they have any strong views about social mixing between the races. Many parents express grave doubts as to its advisability, but their children almost invariably have open minds on the question. He puts this down to sane teaching in the schools, many of which regularly visit African schools where they are shown "how the other half live."

No African name is yet to be found on the list of the teaching staff. Dr. Adams is keen to remedy this defect as soon as possible, but no African with the necessary qualifications has yet applied for a post, all of which are advertised in terms of the Charter. He feels a multi-racial university of this kind can only succeed if race is kept subservient to merit and ability. This rule applies to every field of activity within the university walls.

The whole of Central Africa is watching this experiment in partnership. What these young men and women of different colour and race learn from close contact with one another, and how they apply their knowledge and experience, will be vital to the future development of a state that is pledged to work together towards integration.

New Books

Rembrandt and the Gospel, by W. A. Visser 't Hooft. (S.C.M. Press, 193 pp. 25/-).

The General Secretary of the World Council of Churches here traces in a very interesting fashion the way in which Rembrandt's pictures in various media gathered new qualities of greatness as the result of the great artist's inner spiritual development over the years. The early Rembrandt painted a number of Bible subjects, but could hardly be termed a biblical painter. But when his wife, (the Saskia of some well-known pictures) died in 1642 the thirty-six-year-old artist began to be acquainted with grief and loneliness which ushered in a revolution in his life. Dr. 't Hooft sees the first evidence of this in the famous *Night Watch*, and adduces further the very different atmosphere apparent in the later self-portraits. In his sacred pictures, in particular, a new and most suitable simplicity begins to appear, together with a 'considered stillness' quite foreign to his earlier work. Forsaking the more baroque style then so popular, and in which Rembrandt had shown complete mastery, he became increasingly a painter of the Bible whose evident aim was to represent its incidents and characters in the spirit of the Book. It is significant to note that in 1656, when as a bankrupt he had to sell all his possessions, the only books which appeared on the inventory were Josephus' *History of the Jews* and an old Bible. In all the later work can be seen the supernatural quietness which the revolution in his life had induced, multiplying incalculably the richness of his gift to posterity.

Dr. 't Hooft has worked out his theme with great thoroughness, as the rich documentation of his book shows. Thirty two excellent plates of paintings, etchings and drawings illustrate it and greatly enhance its value.

O.B.

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The Gospel of the Incarnation : George S. Hendry. S.C.M. 15/-.

Professor Hendry's aim is "the re-integration of incarnation and atonement." He alleges that "the severance between incarnation and atonement is the result of a failure to grasp the link that connects them—the historical life of the incarnate Christ." He provides a useful and enlightening discussion on the doctrine of the incarnation which makes his essay valuable. He is less helpful in his consideration of the doctrine of the atonement, for he does not appreciate the real strength of the "classical" theory, attributing to it the weakness "that the humanity of Christ plays only a minor and instrumental role." He follows Aulen here in failing to appreciate the double nature of Irenaeus' argument. No more does he fully appreciate Anselm. He has much less to say about the historical life of the Incarnate Christ than his thesis demands and he appears to fall into the too-common error of seeing the Incarnation as something that was, not something that is—ignoring the fact that Christ is incarnate now since his ascension no less than in the days of his historic earthly ministry. So he writes "The incarnate life of Christ is separated from us by a yawning gulf of centuries." This

leads to a failure to understand the doctrine of the Church. He allows some truth to the doctrine of the church as "the extension of the Incarnation"—but not its real truth, viz. that what Christ is the Church is, in Him, derivative from Him. The real contribution that Professor Hendry makes is rather in opening up a number of questions raised by Christian doctrine than in providing satisfactory answers to the questions raised.

N.B.

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Studies in Ministry and Worship

Confession, by Max Thurian. S.C.M. 10/6.

Marriage and Celibacy, by Max Thurian. S.C.M. 8/6.

Anyone who imagines that Confession and Celibacy are Roman Catholic peculiarities will be well advised to read these books. Anyone who wants to understand what lies behind dedication to the celibate life, and what lies behind the practice of regular auricular confession will be well advised to read these books. Any Catholic who thinks he knows all about such things and can have nothing to learn from a Protestant Treatise on either subject will be well advised to read these books.

No more important, and no more significant books have appeared in the series than these. They come from the Community of Taizé, founded during the war, a community of men—ministers and laymen of both Calvinist and Lutheran traditions, bound by the normal three-fold monastic vow. It may well prove that the revival of the monastic life in the 20th century in Continental Protestantism is as significant an event as the revival of that life in Anglicanism in the 19th century.

Max Thurian finds no difficulty in demonstrating that the revival of the celibate life, and the revival of regular auricular confession in no way compromises the teaching of Calvin and Luther; what is more important he demonstrates the evangelical character of both institutions—their firm foundation in the teaching of the New Testament. And what he says about Marriage is as important as what he says about celibacy.

The Student Christian Movement has done the Christian Church a great service by publishing these books.

N.B.

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A Shorter Commentary on Romans, by Karl Barth. S.C.M. 188 pp. 15/-.).

The appearance in English of this really valuable book is most welcome. It is not an abbreviation of the great Christian scholar's notable commentary on *Romans*, which first appeared in 1918. It is quite independent of that, having its origin in some extra-mural lectures delivered in Basle during the winter of 1940-41. Dr. Barth himself terms it 'a smaller and younger brother' of the older work, and refers any who want to read more of what he

has to say about the epistle to that or to other of his later writings.

This book did not appear until fifteen years after the original lectures were given, but continued pressure has at last overcome Dr. Barth's hesitation. It is a short commentary that is primarily paraphrase, aiming at letting Paul speak for himself, which it does with notable success. It assumes that in *Romans* the Apostle is by way of introducing himself to the Christians in Rome. "They had to learn from Paul himself—not who and what he was personally, but what were his office and message. They were to get to know his presentation of the Gospel with its definite concentration on the question of the *proper interpretation of the Old Testament*, which was evidently very much on their minds—and not theirs only. This was also the great theme of his own life, the life of the man who had been a Jewish scribe and had become a Christian missionary. When he wrote this Epistle, he evidently expected that a comprehensive statement on this theme would be his best introduction to the Church in Rome: and this introduction he needed for the carrying out of his further plans in the west of the Empire."

The earnest student of this epistle will continually find help in this book just where he needs it most, namely in grasping the sequence of Paul's thought, without which the letter is in some places almost unintelligible. Dr. Barth's profound insight is at its best where the Apostle is to many most difficult to follow, for example in the chapters (9 to 11) which deal with the Gospel among the Jews.

There is some ground for suggesting that in a book which may and certainly should, appear in further editions, the translation from the German original should be vetted again for possible improvements here and there. The value of the matter merits nothing less than the best in this respect.

O.B.

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Ilithia (Published by the A.P.B.).

This is another book of poems by Rev. J. J. R. Jolobe. In as much as a conjurer is able with his wand to turn sand into cakes, so Mr. Jolobe with his pen is able to make his readers lisp in verse. He takes the ordinary things of life and fiddles about with them. This time he concentrates on narrative poetry, and does justice to the Nongqawuse incident at the end of the book. Subtle humour abounds, and the vocabulary is rich, indeed so rich that one wonders if a glossary should not have been added. Another welcome addition to the ever growing African literature.

B.B.M.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by A. Kerr, Lovedale, C.P.